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ABSTRACT

Views from the Middle Ages to the Modern Era are traced concerning the role of faculty in collegiate education, the curriculum, and desired learning outcomes. Previous educational thought concerning faculty, curricula, and mission provides a historical paradigm in which the ideological orientation of the 1985 Association of American Colleges' (AAC) report, "Integrity in the College Curriculum" can be interpreted. The AAC recommendation to restore the teaching orientation of the professoriate "as its first obligation" represents a movement away from the thought of Aquinas, Vergerius, and Ticknow which has characterized American higher education since the turn of the century. A revised faculty role emphasizing a greater teaching and formative orientation toward students' intellectual and character development represents a shift to the thought of Hugh of St. Victor, Aquaviva, Erasmus, Day, and Newman. The report further endorsed this group's thought when it revitalized the general education and prescribed manner of the liberal arts curriculum. The report also emphasizes wisdom rather than knowledge as desired outcomes. These orientations renunciate the current state of the American undergraduate experience formed during the twentieth century. However, the report does not fully address the purpose of the baccalaureate degree. (SW)

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Responding to the 1985 AAC Report, "Integrity in the College Curriculum":

A Historical Analysis of its Themes from the Greeks to the Present

Paper 2:

CHANGES IN THE PROFESSORiate, THE CURRICULUM, AND THE AIM OF
HIGHER EDUCATION FROM THE MIDDLE AGES TO THE MODERN ERA.

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Paper Presentation for the Annual Meeting of the
Association for the Study of Higher Education,
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CHANGES IN THE PROFESSORiate, THE CURRICULUM, AND THE AIM OF
HIGHER EDUCATION FROM THE MIDDLE AGES TO THE MODERN ERA.

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The 1985 Association of American Colleges' (AAC) report, "Integrity in the College Curriculum," offered a critique of the current American undergraduate curriculum. The sponsoring committee questioned the role of the professoriate in collegiate education, the design of the baccalaureate curriculum, and the desired learning outcomes of the undergraduate experience. Challenging the current practices in these areas, it called upon the faculty to restore teaching as its primary orientation and obligation within collegiate settings. The committee also asked the faculty to revise the undergraduate curriculum to reemphasize a liberal arts orientation rather than its increasingly specialized (preprofessional), vocational, or technical focus. Going beyond the knowledge orientation of the baccalaureate outcome, it clamored for learning outcomes, linked to a philosophical and moral inquiry, which produced "a vision of the good life, responsible citizenship, and human decency."¹ These criticisms and recommendations replicate historic controversies, embedded in the educational enterprise since the time of the Greeks. Unfortunately, the committee did not specify how it ascertained these shortcomings, derived its recommendations, or justified these suggested remedies. Attempting to provide a historical commentary for both the criticisms and the recommendations of the AAC

report, the ASHE historians decided to explore the historical development of these issues within Western education from the Greeks to the present. This paper analyzes nine major pedagogical treatises or works from the Middle Ages, the Renaissance, and the Modern Era, that is, from Hugh of St. Victor's Didascalicon (c. 1120) to John Henry Newman's The Idea of the University (1873), to discern the AAC report's historic continuity or discontinuity with this educational thought. Such an analysis points to the report favoring one of two major historic pedagogical approaches to resolve these dilemmas within Western education.

To accomplish this task, this paper presents four pertinent discussions: (1) a short general discussion of the status of these issues in relation to previous educational thought; (2) the status of these issues during the Middle Ages, the Renaissance, and the Modern Era; (3) the substantive results of this analysis delineates two major approaches to the three issues under study; and (4) the evaluative results of this analysis describes the innovative and deficient approaches of the AAC report.

I.

While the AAC report criticizes the contemporary state of the faculty, the curriculum, and the mission of the American college, its contentions represent the continuation of periodic discussions about the nature of these issues or their antecedents within the history of Western education. According to Professor Stanton's paper, Greek educational thought may be divided into three schools, namely, the Philosophers, the Sophists, and the Rhetoricians, who agreed that "the goal of education is the acquisition of arete, the Greek term for virtue, equated with wisdom

and knowledge." However, each school differed on how virtue was acquired. The Philosophers led by Plato opted for the examined life. The Sophists believed "arete could be taught through formal studies, focused on memorization and structured exercises." The Rhetoricians with Isocrates provided a compromise position using "exercises, practice, and reasoning" to foster wisdom.⁵ There appears to be no direct linear discussion or dependence upon Greek ideas until Hugh of St. Victor in the twelfth century, except implicitly through the writings of Quintilians's Institutio oratoria and Augustine's De doctrina christiana.

Subsequently, similar pedagogical concerns would arise by the second century of the next millennium. Just as the Greeks had agreed upon the common aim of education, Christian pedagogical treatises in the Middle Ages, Renaissance, and Modern Era centered on the attainment of Christian wisdom. However, the praxis--perhaps reflecting the duality of Christian thought during the early Middle Ages--involved two rather different means by which the student attained such wisdom: a spiritual or a material instrumentality. Hugh of St. Victor's (c. 1096-1141) Didascalicon de studio legendi (On the Study of Teaching) encouraged students to gain knowledge through instruction of the arts. Upon reflection of this knowledge, the person gained greater ability to contemplate God which restored the divine nature of the person.³ On the other hand, Thomas Aquinas (1224/5-1274) in his De Magistro (On the Teacher) perceived contemplation of the natural which could lead to discovery of knowledge through the disputatio. Hugh of St. Victor drew upon Augustine's illumination theory of knowledge and its religious outcome. Aquinas formed his ideas in Aristotelian concepts augmented by Abelard's use of the quaestio which acknowledged human reason, deprived of direct divine

dependence. These differences suggested divergent ideas about the role of the teacher, the magister, the nature of artes liberalis, and the mission of the studium generale or universitas which characterized Western pedagogical thought until the present.

II.

Paris during the twelfth and thirteenth centuries represented the center of intellectual development during the Middle Ages. Both Hugh of St. Victor and Thomas Aquinas defined the parameters of the questions under study until the Italian Renaissance. An Augustinian cleric, Hugh began teaching at the Paris cathedral school of St. Victor in 1115. During his early years there, he wrote On the Study of Teaching. Hugh described the role of the teacher as using the study of the arts to enable the student to attain divine wisdom. His perception of the teacher's instruction was central to this development. Following a four fold differentiation of knowledge, he defined the arts in his curriculum as: "the theoretical, which strives for contemplation of the truths; the practical, which considers the regulation of morals; the mechanical, which supervises the occupations of life; and the logical, which provides the knowledge necessary for correct speaking and clear argumentation."⁴ The teacher first concerned himself with logic which comprised eloquence (i.e., grammar and argument) through the use of "a well-ordered sequence of reading" and memorization based upon the students' natural endowment, practice, and discipline.⁵ This should be followed then by ethics, the theoretical arts which is comprised of theology, physics, and mathematics (including arithmetic, music, geometry, and astronomy), and the mechanical arts (including fabric making, armament, commerce, agriculture, hunting,

medicine, and theatrics). Hugh emphasized the first three arts as worthy of serious study, since they led to the contemplation of the divine. Through this study, the student used memory which "should collect and place [in the coffers of the mind] the priceless treasures of wisdom. . ."⁶ Thus, learning began in reading and culminated in "meditation upon the wonders of God."⁷ Such an outcome demonstrates Hugh's dependence on Augustine's divine illumination--based on Plato's idea of innate knowledge--which restored the person in the divine likeness, if allowed to shine forth through this method.⁸ In retrospect, Hugh's thought replicates themes of the Sophists and the Philosophers by arguing for the need of formal studies which led to reflection, in this case, upon the divine. In his view, the pursuit of the arts is "convertible with religion."⁹

This orientation differed from another medieval educator whose orientation focused on the external world rather than internal meditation. Thomas Aquinas came to the University of Paris in 1256. Among his first quaestionis disputatae included On the Teacher. Differing from Hugh of St. Victor's Augustinian orientation with its implicit neo-Platonism, Aquinas used the Aristotelian two-fold conception of the mind, a passive intellect which perceives experiences and an active intellect which pursues understanding.¹⁰ With this new psychology, Aquinas formulated a new pedagogy. A person's active intellect plays a unique role in the acquisition of knowledge.

Likewise, we must say about the acquisition of knowledge that there preexists in us certain potentialities of knowledge, namely, the first concepts of the intellect which are recognized immediately by the light of the active intellect through the species abstracted from sense presentations, whether the concepts be complex as axioms or simple as an idea of being or unity, or something of this nature which the intellect grasps immediately. From these universal principles all principles follow as from

germinal capacities. When, therefore, from these universal cognitions, the mind is led to know potentially and, as it were, under the aspect of the universal, then one is said to acquire knowledge.¹¹

With this new cognitive theory, Aquinas redefined the role of the teacher. Thomas posited that the person may use his natural reason to acquire awareness of an unknown which represents "discovery." On the other hand, another person may give aid to this reasoning process to aid in this discovery which he called "instruction."¹² In these senses, learning is self-activity, facilitated by the teacher who has a complete grasp of the subject matter.¹³ Aquinas's writing accompanied the expansion of the curriculum which included the entire Aristotilian corpus in 1255. His treatise reaffirmed the educability of the person through the disputatio method, study prepared students for critical thinking from which new learning took place! Derived from Aristotle's thought, Aquinas's thought resembled that of the Rhetoricians and Isocrates who believed knowledge was attained through formal exercise, practice, and reasoning. In Contra Gentiles, Aquinas pointed to the desired outcome of this learning activity when he quoted Aristotle as saying "it belongs to the wise man to consider the highest causes."¹⁴ Such an activity united the person to God.¹⁵ In this sense, while Hugh of St. Victor and Aquinas disagreed on the role of the teacher and the curriculum, they maintained the medieval focus on end of education resolving the person's relationship to God. This orientation did not withstand the challenge of the Renaissance.

III.

The Renaissance in Italy and the northern countries of Europe began with Dante (1265-1321) and Petrarch (1304-1374). During the fourteenth century, humanism, the studia humaniora as Petrarch called it, replaced

the scholastic pedagogical assumptions and methods of the Middle Ages. Focused on the study of grammar, rhetoric, poetry, history, and ethics, the humanist scholars following the ideas of newly translated Greek and Roman poets and philosophers moved the educational orientation away from the divine to focus on the human being and civic responsibility.¹⁶ On the other hand, Desiderium Erasmus's (1466-1536) De ratione studii and Claudio Aquaviva's (1550-1615) Ratio atque institutio studiorum Societatis Jesu (Farrell, 1938) asserted a Christian humanist pedagogy in response to the earlier renaissance patterns. Each focused on the training in letters through a sequence of activities before beginning the intellectual cultivation of virtue through some standards of scholarship.

This initial humanistic development created an educational program based on many Greek pedagogical concepts, especially the Sophist emphasis on exercises and memorization rather than the Philosophical or Rhetorical ideas. One of the main proponents of this new ideal was Petrus Paulus Vergerius (1349-1420), a professor of logic and law at Padua and Florence, who wrote De ingenius moribus (The Education of the Gentleman).¹⁷ Vergerius's significant contribution concerned the central role of the teacher in the learning experience.

Vergerius's analysis thereby achieves a special distinction: he makes the emphatic point that learning is not immediate, since knowledge is not somehow in the mind as Neoplatonic and Augustinian theory held. The new approach to knowledge developed by Thomas Aquinas in his thirteenth-century De magistro, chiefly for the purpose of supporting his arguments for the rational apprehension of absolute knowledge, is now applied to the thoroughly secular and humane studies.¹⁸

This mediating role of the teacher between student and knowledge established an instructional paradigm which would characterize much of Western education up to the present. This duty involved creating lessons, mastery of material, and systematically arranged course work. In his discussion

of the curriculum, Vergerius revises the liberal arts to include history, moral philosophy, eloquence, poetry, letters, music, and arithmetic. Following the Sophist ideals, he believed the study of rhetoric would influence the growth of eloquence as an essential element of public life: "Oratory, in which our forefathers gained so great glory for themselves and for their language is despised: but our youth, if they would earn the repute of true education, must emulate their ancestors in this accomplishment."¹⁹ Vergerius dismissed the professional disciplines of medicine and law as mere trades and theology as removed from the person's senses, all of which could not be included in his liberal studies.²⁰ The end of liberal studies for this humanist reflected the needs of the Italian city-states and the education of the elite. He encouraged studies "worthy of freemen to attain wisdom and virtue" which would foster the growth of republics by creating citizens or princes who were active architects of the government. Such adoption of pre-Christian ideas in Italy would be contrasted with the type of humanism developed elsewhere.

Desiderius Erasmus's treatises on Concerning the Right Method of Instruction of 1511 pointed the way for the Christian humanists. He claimed all knowledge is either of words or truths, although the latter has first importance and former must be acquired first, if a person is to be truly educated.²¹ Following the humanist model, Erasmus agreed with the pivotal role of the teacher. However, he introduced a Platonic concern for the examined life and a greater sense of individuality in instruction, based upon the student's need. Replicating the humanist focus on oratory, he introduced this orientation within his perceptions on higher learning: letters, rhetoric and oratory, history, logic and philosophy, and mathematics. More importantly, Erasmus broadened the aim of the humanist

education to include a Christian focus. Fostering the active life, he considered duty to self, the community, and God to be the outcome of the educated Christian humanist.²²

While Erasmus introduced a new orientation to the humanist studies and played an important role in revising Oxford and Cambridge's curricula which would influence the course of higher education in the American colonies,²³ he authored no systematic program for educational reform in higher education. The search for a ratio which structured knowledge in a systematic sequence for classroom instruction began during this period. Initial developments occurred after the Reformation with the great reformer Philip Melanchthon who introduced graded classes and then John Sturm of Strasbourg who developed a sequence of textbooks. Such Christian humanist developments finally led to the first complete ratio.²⁴

Responding to the need for a Christian ratio, the Society of Jesus, a Roman Catholic religious community, under Ignatius of Loyola's leadership attempted to provide a method for higher education, including collegiate and university instruction. Ignatius's Constitutions of the Society of Jesus described in its largest section how the institute served God by its willingness to found colleges or universities to assist others in attaining sufficient knowledge and virtue to realize "the ultimate end for which they were created."²⁵ He further outlined the need for learning to be facilitated by the masters through lectures (prelection), questioning of the matter (concertation), exercises, and recitation. This emphasis combined elements of European education from Abelard, Aquinas, and Vergerius. However, Ignatius called for a pietas litterata (i.e., pious literature) in the Jesuit curriculum. It comprised grammar, literature, poetry, history, mathematics, rhetoric, philosophy, and theology. Besides

the Roman classical authors, such as, Cicero, Caesar, Virgil, Ignatius included Greek authors, such as, Aristotle, and especially Christians like Chrysostom, Basil, and Nazianzus, as well as Aquinas. Besides these, he devised a complete course of Catholic doctrine. Ignatius intended to mold students according to the Christian life: "In these schools . . . care should be taken that they [the externs] confess every month if possible, that they frequent the sermons, and that they acquire along with their letters the habits of conduct worthy of a Christian."²⁶ Both knowledge and virtue comprised the Ignatian method. His aim in this method was to give greater glory to God through the education of others. This plan sought to stem the tide of the Reformation which threatened to make greater inroads in Catholic Europe. Whether Catholic or Protestant, religious education and practice became synonymous with education by the sixteenth century.

Certainly there was a total consensus that the highest aim of education is the inculcation of the religious life, and that an educational programme based on a blending of classical and Christian culture, expressed in the concept of the pietas litterata, is the best means of effecting this.²⁷

The attraction of the Society and its Ratio studiorum was immediate. By 1580, the Society comprised 5,000 Jesuits and 144 colleges. By 1605, there were 13,000 Jesuits and 372 colleges. This growth occurred in large part because of the significance of Ignatius's ratio. The fifth superior general of the Society, Claudio Aquaviva (1550-1615) authored the 1599 Ratio atque institutio studiorum Societatis Jesu.²⁸ This method defined more precisely the authority structure of the institute and the governance of the colleges and universities, the duties of the faculty, the subjects, discipline, prayers--all things necessary to him. The Ratio Studiorum captured the ideal of the Greek Rhetoricians--it gave a balance to formal

exercises and reasoning. This system would last until the 1880s in the United States in Catholic higher education. Future developments in educational theory generally come from Protestant education, especially in the American colonies.

IV.

While the English Calvinist ideal of "learned clergy and a literate people" represented the founding enthusiasm for Harvard in 1636, the colonists created a curriculum fully sympathetic to the pietas litterata tradition which retained a "part medieval, part Renaissance, part Reformation" heritage.²⁹ This pedagogical ideal continued more or less with the additions of greater science concentrations and the offering of modern languages until the turn of the nineteenth century. The first glimmer of reform came from George Ticknor (1791-1871) who became professor of modern languages at Harvard in 1817. Greatly impressed by the German university where he had studied, his major suggestions involved the beginning of electivism rather than a prescribed curriculum and the development of departments based on disciplines. In 1825, Ticknor published his Remarks on Changes Lately Proposed or Adopted in Harvard University. His strongest criticism focused on the manner of teaching by the instructors.

For the most that an instructor now undertakes in our colleges is to ascertain, from day to day, whether the young men who are assembled in his presence have probably studied the lesson prescribed them, there the duty stops. . . . The idea of a thorough commentary on the lesson; the idea of making the explanations and illustrations of the teacher of as much consequence as the recitation of the book, or even more, is substantially unknown in this country, except at a few preparatory schools.³⁰

In many ways, his commentary reflected the failure of the New England colleges to maintain the methods of the Catholic Ratio studiorum. His

curricular suggestions were more dramatic. Ticknor hoped the university would offer some elective possibility to create departments with specialized study, an expanding college course, and a lecture system based on the German university model.³¹ Agreeing with these ideas, the Harvard overseers instituted electivism within his department which "created the first departments of instruction in the American college and placed the faculty in a position of effective control over the curriculum."³² Ticknor also realized that a thoroughgoing electivism would be detrimental to the student and his future, if enacted. His call for reform sought to create at Harvard an intellectual character which prepared students for professional studies.³³ These developments produced a backlash at Harvard where most faculty ignored his suggestions. The administration at Yale also followed this trend.

In 1828, President Jeremiah Day (1773-1876) and Professor James L. Kingsley (1778-1852) issued the famous Yale Report. Reports on the Course of Instruction in Yale College focused on the defense of classical languages as the means to prepare students for professional study.

What then is the appropriate object of a college? . . . its object is to lay the foundation of a superior education: and this is done at a period of life when a substitute must be provided for parental superintendence. . . . The two great points to be gained in intellectual culture, are discipline and the furniture of the minds expanding its powers, and storing it with knowledge. . . . A commanding object, therefore, in a collegiate course, should be, to call into daily and vigorous exercise the faculties of the student.³⁴

Such a corporate mission had much in common with Hugh of St. Victor who hoped the coffers of the mind could be filled through vigorous exercise. This insistence on discipline represented a restatement of the religious college in both its Catholic and Protestant developments. While Day acknowledged new developments in education, such as, electivism and new

courses, he sought to exercise all the faculties of the student's mind as his first priority. Professor Kingsley demonstrated that such an object could be best attained through the classical languages. Such a facility enabled students to absorb the intellectual discussion throughout Europe and prepare for the professions of medicine, law, and theology.³⁵ Such a liberal education should continue along the lines which has worked so well; the committee of the Yale corporation offering the report recommended that no change in classical languages be made. Day further underscored the role of the professor as instructor rather than researcher or orator. In such a role, Day gave precedence to the role of examination through recitations, although lectures were possible.

[Professors] ought not to be solely or mainly directed toward the latest discoveries. They have first to learn the principles which have been in a course of investigation, through the successive ages; and have now become simplified and settled. . . . researchers have carried them so far beyond these simpler truths, that they have come back to them with reluctance and distaste. . . .³⁶

Both Day and Kingsley's effort gave strong support to the classics which reflected the humanist tradition of the liberal arts.³⁷ It enabled the program to hold sway for another forty years within American denominational colleges.

Moving from this narrow vision of the American college, John Henry Newman's Idea of a University in 1873, originally given through lectures in 1853 and 1858, extended the knowledge focus of the curriculum to a comprehensive orientation. He claimed the university was a "place of teaching universal knowledge."³⁸ The aim of this liberal education was to produce "a cultivated intellect, a delicate taste, a candid, equitable, dispassionate mind, a noble and courteous bearing in the conduct of life."³⁹ This mission had significance for the curriculum which Newman expanded to include all knowledge, especially religion. His focus was on

the inclusion of Roman Catholic doctrine. However, Newman saw the university as a way station between the clergy and the laity. He intended theology to be an open discussion of theological knowledge as an addition to the circle of knowledge.⁴⁰ The type of faculty in this institution also held to the Christian humanist ideal as the role of teaching precluded any focus on research.⁴¹ His community of scholars hoped to form in the student "a habit of mind . . . which lasts through life, of which the attributes of freedom, equitableness, calmness, moderation, and wisdom. This is the main purpose of a university in its treatment of its students."⁴² By the mid-nineteenth century, educational thought had reached a plateau, represented by the old-time college. Generally, the role of the professoriate, the curriculum, and the mission of higher education had comprised the Christian humanist ideal.

Changes in higher education within the United States, such as, the Morrill Land-Grant Act of 1862, President Eliot's proclamation of the elective system at Harvard in 1869, the establishment of Johns Hopkins University and its research mission in 1876, and proponents of new ideals, such as, John Dewey (1859-1952), Thorstein Veblen (1857-1929), Abraham Flexner (1866-195), and Robert Maynard Hutchins (1899-1977) would give collegiate and graduate education a new meaning. Yet many of these future developments would be built upon ideas and themes from the Greeks, the early Catholic masters of the Middle Ages, the secular and Christian humanist educators of the Renaissance, and educational leaders of the Modern Era.

V.

An evaluation of these nine major educational treatises points to several observations regarding the professoriate, the curriculum, and the mission of higher education. These three issues comprised three dialectics or continua over the nine works. First, the role of the professoriate (that is, teacher, master, instructor, and professor) ranged from the educator who was responsible for the students' acquisition of knowledge and the formation of his character to the instructor who provided the means for the student to expand his knowledge and develop various intellectual skills. The thought of Hugh of St. Victor, Ignatius and Aquaviva, Erasmus, Day and Kingsley, and Newman represented the former position. The latter position was held by Aquinas, Vergerius, and Ticknor. Second, the nature of the liberal arts ranged from a "general education" orientation to a specialized orientation, both of which varied from being more or less prescribed or elective depending upon the educator's point of view. Hugh of St. Victor, Ignatius and Aquaviva, Vergerius, Day and Kingsley, and Newman clustered toward the former position. On the other hand, Aquinas, Erasmus, and Ticknor sought to allow more individuality and specialization within the course of study. Third, the outcome of the collegiate experience focused on either the attainment of wisdom which comprised knowledge and values, especially religious beliefs, practices, and morality, or the acquisition of knowledge which entailed more specialized learning and skill development. Similar to the second dialectic, Hugh of St. Victor, Ignatius and Aquaviva, Vergerius, Day and Kingsley, and Newman clustered at one end, while Aquinas, Erasmus, and Ticknor held the opposite view. This evaluation points to the enduring conflicts within Western higher education.

Understanding the development of these continua provides a historical paradigm to interpret the thematic orientation of the 1985 AAC report. First, the AAC recommendation to restore the teaching orientation of the professoriate "as its first obligation" represents a movement away from the thought of Aquinas, Vergerius, and Ticknor which has characterized American higher education since the turn of the century. In its place, the report suggests a revised faculty role which emphasizes a greater teaching and formative orientation toward the students' intellectual and character development. This shift represents a return to the thought of Hugh of St. Victor, Aquaviva, Erasmus, Day, and Newman. Second, the report further endorsed this group's thought when it revitalized the general education and prescribed manner of the liberal arts curriculum. Critiques about the extensiveness of electivism in undergraduate studies, the lack of a general education rationale, and the vocational orientation of the current curriculum point to the continuity of themes from the group of educators. Third, the report adopts an outcome for the collegiate experience which also conforms to their thought as it opts toward wisdom rather than knowledge. These three orientations point to the report's renunciation of the current state of the American undergraduate experience formed during the twentieth century and reversion to the humanist and in loco parentis traditions of previous periods.

While the report contributes some new insights about the multinational experience and study in depth, its recommendations are primarily reactive rather than substantive. Its greatest weakness involves the outcome of the baccalaureate experience or the mission of the college. It did not fully address the purpose of the baccalaureate degree. While the report posits that nine skills are basic to a coherent undergraduate

education, the ideal which brings coherence to or integrity within the degree is not explicated. Not resolving this crucial issue points to the continuing fundamental problem facing contemporary American educators: what is the purpose of the bachelor's degree? The report spent too much time criticizing the professoriate and the curriculum and too little time postulating a new rationale for the degree.

Besides providing a bridge from the classical to the contemporary period, this historical analysis has delineated the pedagogical themes inherent in the AAC report from the Middle Ages to the Modern Era. It described the recurrent issues associated with the collegiate experience. In this respect, the investigation identified the ideological orientation of the report and its heritage which stemmed from the thought of Hugh of St. Victor, Erasmus, Ignatius and Aquaviva, Day, and Newman. By discerning this heritage, this paper points to the themes which the AAC committee might have more fully employed to posit a contemporary purpose for the bachelor of arts degree.

Notes

¹Association of American Colleges, "Integrity in the College Curriculum," Chronicle of Higher Education, February 13, 1985, pp. 12-30.

²Charles M. Stanton, "A View from the Portico: Lessons from the Greeks," pp. 4-5.

³Jerome Taylor, ed. and trans., The Didascalicon of Hugh of St. Victor: A Medieval Guide to the Arts, Records of Civilization Sources and Studies, gen. ed. Jacques Barzun (New York: Columbia University Press), 2.1, pp. 61-62; James Bowen, A History of Western Education, vol. 2: Civilization of Europe, Sixth to Sixteenth Century, (New York: St. Martin's Press, 1975), p. 62.

⁴Didascalicon, 1.11, p. 60.

⁵Didascalicon, Appendix A, pp. 153-54; Bowen, p. 67.

⁶C. P. McMahon, "The Teaching of History in the 12th Century," History of Education Quarterly 2 (March 1962):33 cited by Bowen, p. 68.

⁷Didascalicon, 3.10, p. 93.

⁸Didascalicon, 2.1, pp. 61-62.

⁹Taylor, p. 15.

¹⁰Bowen, pp. 150-51.

¹¹Mary Helen Mayer, "St. Thomas Aquinas's De Magistro," The Philosophy of Teaching of St. Thomas Aquinas, Marquette Monographs on Education, ed. Edward A. Fitzpatrick (Milwaukee: Bruce Publishing Co., 1929), p. 51.

¹²De Magistro, p. 52.

¹³Ibid., p. 65.

¹⁴Contra Gentiles I.1 cited by Mayer, p. 161.

¹⁵Ibid., p. 162.

¹⁶Lauro Martines, Power and Imagination: City States in Renaissance Italy (New York: Alfred A. Knopf, 1979), pp. 191-201.

¹⁷In Vittorino de Fetre and Other Humanist Educators, foward by Eugene F. Rice, Jr., Classics in Education, no. 18 (New York: Teachers College, Columbia University, 1963; reprint of Cambridge University Press, 1897), pp. 92-118.

¹⁸Bowen, pp. 217-28.

- 19Vergerius, De ingenius moribus, p. 107.
- 20Ibid., pp. 108-9.
- 21William H. Woodward, ed., "De Ratione studii," in Desiderius Erasmus Concerning the Aim and Method of Education, forward by Craig R. Thompson, Classics in Education, no. 19 (New York: Teachers College, Columbia University, 1964; reprint of Cambridge University Press, 1904), p. 162.
- 22De Ratione studii, p. 162.
- 23D[ennis]. F. S. Thomas, Erasmus and Cambridge (Toronto: University of Toronto Press, 1963).
- 24Bowen, p. 419.
- 25Ignatius Loyola, The Constitutions of the Society of Jesus, trans. George E. Ganss, S.J. (St. Louis, Mo.: The Institute of Jesuit Sources, 1970), p. 171, Section 307.
- 26Ibid., p. 199, section 395.
- 27Bowen, p. 443.
- 28Allan P. Farrell, S.J., The Jesuit Code of Liberal Education: Development and Scope of the "Ratio Studiorum" (Milwaukee, Wis.: The Bruce Publishing Co., 1938).
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³⁹Ibid., p. 255.

⁴⁰A. Dwight Culler, The Imperial Intellect: A Study of Newman's Educational Ideal (New Haven: Yale University Press, 1955), p. 262.

⁴¹Newman, pp. 10-11.

⁴²Ibid., p. 129.

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